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Olive Trees



WHAT
 ARE THESE TWO
 OLIVE TREES ETC.
 ZECH. 4:11-14.

R.M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES ---
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. I: 3, 4.

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R. M. SOMMERVILLE.

Sworn and subscribed before me this 30th day of September, 1912.

L. S.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1912.

11.

QUESTIONS OF THE HOUR.

IMITATE THEIR FAITH.*

(Hebrews 13:7, last clause.)

REV. FREDERICK F. READE.

In the first ten chapters of this epistle the writer is practically employed in proving the verse which follows the text—"Jesus Christ is the same yesterday and to-day, yea and forever"; that Jesus is a priest, the priest that was promised, the priest upon his throne, the priest unchangeable. Then, in the chapter that was read in your hearing (the 11th), he draws illustrations of men who believed that and looked forward to Him who was to come. Following hard upon this description of the heroes of faith are practical exhortations, and among them the one I have chosen for my text: "Remember them that have the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith." These leaders were doubtless the apostles, who had lived just previous to the time when this letter was penned; men who had learned of Christ and had preached Christ; men whom the Master had instructed out of His own word and who were competent for this reason, to speak to others the word of God. In the gospel by Luke we have an account of their call and the promise of Christ

that they should catch men. These leaders had given their lives to His service, and the writer of this epistle to the Hebrews, addressing those to whom he wrote (and us as well), says: "Remember them that had the rule, etc." To-night we are to ask ourselves what imitating the faith of the Christian leader involves.

What is involved in imitating the faith of the Christian leader?

First of all it involves:

FAITH IN THE SCRIPTURES AS THE ONE UNCHANGING STANDARD OF LIVING—A SETTLED CONVICTION THAT THIS WORD OF GOD IS AS UNCHANGEABLE AS THE CHRIST WHO IS "THE SAME YESTERDAY, TO-DAY, YEA AND FOREVER."

These leaders believed that. They accepted the Scriptures as they were given by God. When we search the writings of these men we find the Scriptures constantly quoted. I think that this epistle to the Hebrews is richer in this respect than any other book of the Bible. The men and women of faith of whom it tells believed in and were looking forward to what the Scriptures promised. They were not permitted to live until these promises were fulfilled in order that they, "apart from us," the writer says to his readers, "should not be made perfect." These other leaders saw accomplished many things which the heroes of faith had seen and greeted

**Outline of a sermon preached in Second New York and reported for OLIVE TREES by Miss Elizabeth Quottlander.*

from afar, but, they, too, were required to look forward in their turn, to many promises as yet unfulfilled, "God having provided some better thing concerning *us*, that apart from *us they* should not be made perfect." These leaders believed those promises and died in the faith, and we are asked, nay we are enjoined to regard the Scriptures as inspired and to use them as the supreme standard by which our lives are to be governed.

To-day there are leaders of men, and so-called Christian leaders among them, who do not thus regard the Scriptures. We are not enjoined to imitate their faith. Could you imagine Christ or His apostles taking the Scriptures and applying to them the test of modern destructive criticism? Could you imagine Peter or Paul discussing the diversified authorship of the books of Moses, or with scalpel and dissecting knife determining to the verse and part of a verse what was written by the First Isaiah, and what by the second? They accepted the Scriptures as a whole, as they had been handed down from generation to generation, believing the collection to be divinely inspired and a true record of God's dealings with men.

Nor did these men take one particular doctrine and emphasize it to the exclusion of other teachings equally important. Could you imagine James teaching salvation by works only, or John absolute perfection on earth, or Peter the damnation of all who might die unbaptized in one certain creed? These men never unduly emphasized any doctrine, thereby making the religion of Jesus Christ a mere creed of the extremist or the faddist; but everywhere beautifully harmonized the teachings of their Master, which, taken as a whole, constitute "pure religion and undefiled."

Nor did these leaders place any other writing on a par with the word of God. Could you imagine Paul taking some recent work on philosophy and quoting it as a standard authority for Christian living and of equal weight with the Scriptures? Can you by searching the writings of these men find one place where they placed greater, or even equal stress upon the traditions of the fathers than they did upon the written and inspired record? The Christian Scientist, the Mormon, the Roman Catholic, or representative of any other shade of belief whatsoever, has no right to elevate any merely human composition to a place of equal importance with the word of God which is contained in the Scriptures of the Old and New Testaments. The only rule of faith and practice for the Christian is this inspired word of God, and this we are asked to believe in order to imitate the faith of these leaders. They believed in the Scriptures as the one unchanging rule of life, given by an author who is unchangeable, Jesus Christ, the same yesterday, to-day and forever.

Imitating the faith of the Christian leader involves, in the second place:

FAITH IN THE CROSS AS THE ONE UNCHANGING METHOD OF SALVATION.

In the thirteenth verse of this chapter we are exhorted to go forth unto Christ without the camp, bearing His reproach. Jesus, that He might make atonement for His people, suffered without the gate; He endured the cross, despising the shame and ignominy attached thereto. The cross of Christ is a reproach. It was so in the time when these leaders lived. They had to endure the shame of being known as followers of the lowly Nazarene. But they preached Christ crucified just the same. They counted it all joy that they were

called to suffer, for the sake of Him whom they loved, the scoffs and jeers of the self-righteous Jew or the philosophical Greek. To the one it might prove a stumbling block, to the other foolishness, but to them it was the wisdom and power of God. And friends, we have the Jew and the Greek in our midst to-day. The Jew of Paul's time did not believe in the cross. As a method of salvation it did violence to his feelings. He expected a Messiah who would deliver him from the Roman yoke by force of arms, by means of carnal weapons of war. Christ did not appear as that kind of king, and it hurt the feelings of the Jew to have offered to him as the hope of Israel a lowly king, a suffering Saviour. And there are multitudes of virtual Jews all about us; men who want to be saved, but saved in their way and not by means of the cross. They cannot be brought to believe that a God who is good can possibly leave them to perish except they believe such a doctrine as blood atonement. How could God, who is a God of love, be so vindictive as to demand the suffering and death of an innocent being, and that being His own dear Son! Besides, the idea of expiation by human sacrifice is heathenish, and ought not for a moment to be tolerated in a land of enlightenment. They are willing to admit that Christ saves us, but not by expiatory sacrifice. They would have a salvation by His life, by imitation of Him, the perfect character; in short, they seek a method of salvation whereby they can save themselves. But Christ said: "I am the door - - - he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber." The cross as a means of salvation does no violence to the feelings of the humble sinner seeking pardon and peace in believing.

Then there was the Greek. The preaching of the cross did violence to his intellect. How can one man die for the sins of another, and then be raised for his justification? And who ever heard of a dead man coming to life again? You remember that learned company that listened to Paul on Mars' Hill. No sooner did the apostle touch upon the resurrection than the learned crew betook themselves off and the preacher was left with their mocking laughter ringing in his ears. And everywhere that Paul preached this doctrine among the sophisticated Greeks it appeared to them as foolishness. We have the Greeks with us to-day, theologians who prefer their own philosophy to the religion of Jesus Christ. They will tell you that Christ could not have suffered for us because it is a moral impossibility that the innocent should suffer for the guilty. They will tell you that there cannot be in the justice of God any such element as that which we call vindictory justice. They will argue that there cannot be in God an impulse to punish in some cases, and in others not to punish—that would be to say that God is antagonistic to Himself—whereas, one principle controls Him, and that principle is love. They cannot in reason see, they will tell you, how guilt and righteousness are transferred—such a transfer is an impossibility. These are all, however, human speculative reasonings, and in plain violation of express Bible truth, for it is plainly taught in the Scriptures that Christ, the innocent, suffered for us, the guilty; that God hates sin and will surely punish sinners; that the guilt of Adam's sin was and is our sin, and that the righteousness of Christ can be and is set to our account. The leaders here referred to by the writer of our epistle preached these

Bible truths, and while we are warned to beware the "philosophy and vain deceit" of certain men, we are asked to imitate the faith of these others. Men have been ordained to preach the everlasting gospel and these same men are saying of certain great Bible doctrines: "These are open questions." Men have been ordained to preach Christ to perishing souls and these same men will boldly tell you that though it is all right to give that sort of stuff to those who expect that sort of preaching, one does not have to believe it for oneself. They are members of a certain class of leaders that we have among us to-day—blind leaders of the blind; and the pity of it all is, that, not content with falling into the ditch themselves, they persistently seek to drag multitudes of the ignorant and unwary with them. But these Christian leaders preached Christ and Him crucified. It might be a stone of stumbling to the Jew if he willed it so; it might be foolishness to the Greek if he persisted in regarding it thus; to the Christian it was Christ, the wisdom of God, and the power of God, and no other way of salvation was ordained of Him.

In the third and last place, imitating the faith of the Christian leader involves:

**FAITH IN JESUS CHRIST AS THE ONE UN-
CHANGING LORD TO WHOM OBEDIENCE IS TO
BE RENDERED.**

These leaders obeyed Him implicitly. His word was law. He had said to them: "Ye call me Master and Lord, and ye say well, for so I am." In this thirteenth chapter of Hebrews and the seventeenth verse there seems to be an exception, where it is said: "Obey them that have the rule over you and submit." But the exception is only apparent; no unqualified submission is required; these bishops were not absolute rulers. The matter

is cleared up by Paul in one of his letters to the Thessalonians, where he reminds his readers that these bishops are over them "in the Lord," and are to be esteemed "exceedingly high in love for their works' sake." The Christ Himself warned these leaders along this very line: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant. - - - Neither be ye called masters, for one is your Master, even the Christ." These disciples remembered the injunction and impressed the same upon their converts. Other teachers arose seeking to draw many after themselves, and these false teachers, without exception, aped the rulers of the Gentiles. And even into the Church of Christ there crept in clandestinely this desire on the part of some to lord it over the rest, with the natural result that much of heresy and formalism invaded the visible body of Christ and to the same extent spirituality declined. Thus it continued until at length one man, setting himself up as the vice-gerent of Christ on earth, possessed authority sufficient to make and unmake kingdoms and empires. But one day the spirit of these Christian leaders took possession of an obscure monk, and he, imitating their faith, cast aside the shackles of Romanism and stood forth a free man. He recognized but one overlord, and that one the Lord Jesus Christ. And thus began the Protestant Reformation.

We are required to esteem highly our leaders and to obey them, but only in so far as their teaching accords with that of Christ. How many so-called leaders there are to-day demanding a following

—men who have succeeded in spinning out some tiny web of philosophical maxims more flimsy than the paper upon which these maxims are written and not nearly so enduring. These individuals are seeking to undermine the faith of men and women in the divine Scriptures, decrying the antiquated dogmatic creeds as they call all such systems of doctrine and worship as that to which we adhere and which we believe to be founded upon and agreeable unto the word of God. But even as the anvil remains while the hammers follow one after the other in quick succession to swell the number on the scrap heap, even so will this word of God abide when all the petty philosophical systems have passed into oblivion in company with the wandering stars who gave them birth. These Christian leaders followed Christ; their fol-

lowers did the same; and from John to Augustine, from Augustine to Calvin and Luther, from the Reformation leaders to the present day, the Christian leader has yielded unquestioning obedience to Jesus Christ, and to Him only.

We are asked to imitate the faith of these men, men who have spoken unto us the word of God, and so, considering the issue of their life, remembering how they struggled for the truth, let us determine that we too will accept the sacred Scriptures as the only rule of faith and Christian practice; let us adhere to belief in the cross as the only method of salvation; let us take Jesus Christ as our only overlord, and forsaking those who would lead us astray yield unquestioning obedience to Him alone. "Considering the issue of their life, imitate their faith."



I am not a college man, and it was the bitter disappointment of my life that I could not be. I wanted to go to college and become a minister. I went to the academy to fit. My health broke down, and, in spite of my determined hope of being able to go on, at last the truth was forced on me that I could not.

To tell my disappointment is impossible. It seemed as if all my hope and purpose in life were defeated. "I cannot be God's minister," was the sentence that kept rolling through my mind.

When the fact at last became certain to me one morning—alone in my room—distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, "O God, I cannot be Thy minister!"

Then there came to me as I lay, a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling.

The vision of this service and its nature as a sacred ministry was so clear and joyous that I rose to my feet, and with new hope in my heart exclaimed aloud, "O God, I can be Thy minister! I will make money for God, and that shall be my ministry."

From that time I have felt myself as much anointed and ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the gospel. I am God's man, and the ministry to which God called me is to make and administer money for Him, and I consider myself responsible to discharge this ministry and to give account of it to Him.—Hon. Alphonse Handy.

Men of the world expect the followers of Christ to stand by their colors.—W. H. Griffith Thomas.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A missionary sent us the following:

Dr. J. S. Stewart and family spent the summer in Latakia. Also Miss Wylie.

Dr. and Mrs. Balph and Miss Edgar have returned to town. Misses Elsey and Crockett are still in Kessab.

Mr. McFarland is in Latakia, packing his household effects to ship to Mersina.

Dr. Stewart held a communion in Bahamra last Sabbath. Twenty-five communicants, three accessions. Then he visited and examined all the mountain schools.

Although nearly all the missionaries and teachers were away for the summer, and many of the Church members were scattered hither and thither over the land, the attendance at Church services all through the summer numbered from seventy to seventy-five; never any less. I wonder if our American churches could report the same.

Messrs. Charles and Robert Stewart have returned to Larnaca, Cyprus, for the coming school year.

Dr. Stewart is now on a trip to Suadia, where he will in all probability hold a communion.

Theological student, M. Haleel Awad, has preached seven trial sermons, and will undergo examinations at the coming commission meeting.

Several cases of cholera in town, mostly proving fatal and all among the Moslems. Quarantine and cordons have bothered us not a little.



Miss F. May Elsey writes an interesting letter under date of October, 1912:

Our Mission circle have all gathered, to

begin work in their various places. The children are gathering in the schools preparatory for a school year's work. The day schools here will not open, however, for a few days, as there is some fear of cholera breaking out anew. The weather seems exceedingly warm, at least to those of us who have been in the mountains of Kessab. We had a splendid rest and such a pleasant time there. There are many pleasant places to visit there and many mountains which afford magnificent views. One morning we arose at 1:30 A. M., mounted mules and rode to the top of Mount Cassius to watch the sun rise. We were a little disappointed to find the atmosphere so clouded, but nevertheless the sight from that height is one not easily forgotten. The sun was not up when we reached the summit, but there was light enough from the stars to see quite distinctly. All around the west side lay the deep blue of the sea. It was considerably hidden by the white fleecy clouds floating over it, but here and there the clouds would separate and you would see the water lying so quietly, and here and there a boat with its big white sails moving quietly along. Then to the north we could see the Suadia Valley and the Orontes River cutting it at various places. We could see some other towns and villages to the north and east, and many a mountain and valley to break the monotony of the view. And to the south we could see Kessab and mountains and villages surrounding, and had there been fewer clouds we could have seen Latakia. The clouds were so white and so full of motion they looked like a great sea of snow or cotton afloat. By and by the

sun came up in the form of a great ball, and its shining back of the mountain caused Mount Cassius to cast a great deep shadow on the sea. We enjoyed every part of the view and the ride, too, I think, although the road was difficult and tedious, and sometimes we were pretty chilly. There were some other friends whom we called Americans there too. They all had been in America, but some were Canadian subjects and some German. These friends we enjoyed very much. The new Armenian Church which is being erected there is a very large one, and is a very fine looking building. They have an exceedingly large congregation and need a larger church. They also have good schools, and if the town lacks anything, it does seem it cannot be children. Some of the people there are trying to instill into the minds of the rest of the people the necessity of keeping their streets and homes clean. but in spite of it being a Christian village, it is very negligent in the particulars of cleanliness.

The orphanage is continued under great disadvantage, but is, I believe, doing a great and good service to that community. The building is not at all convenient for their work, but they are hoping for a new one soon. We were glad to find all the friends here in good health; some friends had been laid to rest during our absence. There have been a few cases of cholera, but I have not heard of any new ones. We are glad to see the children gathered into the schools for instruction, and it is nice to see the church filled up so well again.

The hospital opened Oct. 1. We have three patients. Mr. Fattal, the pharmacist, is slightly indisposed, but we hope he will be about in health in a day or so. The one student we had in our theological department was licensed on Monday, I believe. We hope he is a chosen vessel to

minister before the Lord. How our hearts go out in longing that these young friends who are leaving our schools may become useful men and women—not for the glory of our schools or the work here. I trust we do like to see noble representatives of our schools for the sake of the school, too, but our chief aim is a higher one. We want to see our Master honored and His name made known to those who do not know of His love and power and glory now. The prayers of the Church at home should be that many young men and women of this land would be called forth to take up work here for their own people. They, with their knowledge of the customs and language of this country, will be able to do a work that we foreigners never can do so well. We are looking forward to the year's work with new longings, hopes and renewed faith, and we feel sure there must be an abundant reward in souls for our Master.

Asia Minor, Mersina.—Rev. R. E. Willson closes an official letter with these items:

The missionaries are now all down from the mountains, and are busy getting started into another year of work. Our family came down last week, and Dr. Peoples and family came yesterday. Mr. McFarland and family reached the field Sept. 5. Mr. McFarland went to Latakia two weeks ago to bring their goods from there, and is expected by the steamer to-morrow. I hope to go to Adana to-morrow and spend the Sabbath there. I want at the same time to arrange for a house for the year. The evangelist and family have returned to Tarsus and reports that all is ready for the opening of the school. The Tarsus teacher was with his family in Latakia during the summer, and we are expecting him also by the steamer to-morrow.

The schools opened on Tuesday of this week, but the children have been very slow about coming in. Those in charge of the schools can give you a better report of the opening than I.

With Christian greeting to all the friends.

Cyprus, Nicosia.—The following letter, dated as far back as April 2, 1912, but crowded out by other matters, is now published at the request of the writer, D. S. Dimitriades, native evangelist at Nicosia:

It is nearly three years since I am stationed here as a native evangelist and used to assist Dr. C. McCarroll, when he was here. We used to visit many villages, where we could sow some seed of the gospel. Meanwhile, we had the same opportunity on clinic days with different sorts of people in the Mission building and some other times we used to visit shops and houses in this town. Formerly the people used to oppose us, but lately, thank God, everything is over. Recently we found out that in many parts of Kyrenia and Nicosia district there are Greek teachers, who are working secretly in the Orthodox Church among the other members in favor of the Lord and His Word. They have personal communications with us, and express their happiness for their success in God's work. They are very interested in the evangelical cause, and express their desire for the propagation of the gospel. They are willing to come out, but the fear of losing their position and suffering a persecution make them abstain from doing so at present. One of them living in this town comes regularly once in a week to my house for private reading of the gospel and prayer.

The Moslems around our neighborhood are reading our Turkish tracts, and help us in distributing some more of them to some other Moslems in this town or to

some other villages. Even some of their hotzas (Moslem priests), speaking with us about religion, approve our talking, saying in the presence of others that we are on the right side, as they are also.

In short, I daresay that there are to be found among the Greeks, as well as among the Turks, men who take our side and fight with those who sometimes do dare to speak falsely against our principles.

As Dr. McCarroll is coming here very soon to renew the medical work of Nicosia I do ask you, my brethren, to offer a special prayer to our dear Lord for the success and prosperity of the work here.

May the Lord our God bless abundantly all His work everywhere, for the salvation of many souls, through Christ Jesus. Amen.

China, Cheung Chau.—Our readers will be glad to have a brief letter from Miss Annie J. Robinson, written Sept. 6, 1912, although it was not intended for publication:

This is for yourself only. I did not write you before that I invested some of my seven day labor in New York City in a two-room bungalow of stone here on the island. They began to build about the middle of March, and I took possession on June 24th. I have had already lots of pleasure out of it, although part of the time I was all alone, yet I was not either lonely or afraid. This last month I asked my teacher, Lau Yung, to come down and stay with me a month. She brought her daughter-in-law and little daughter, about thirteen months old, with her. It made her quite envious to see my place, but she does not realize how much it cost. She herself has not such a very good house, but she wears very fine clothes. She showed me three suits of silk, of their kind of garments. Her baby was afraid of me at first, but now she trots after me,

and I have quite gained her confidence. This has been a very good summer. I met some very nice new people. The Presbyterians seem very close and good neighbors. Yesterday there was a typhoon, but it passed very quickly, hardly grazing the island. A Presbyterian from the New Zealand Mission came over to tell me the typhoon signals were up, and inquiring if my house was closed up; also that it was on his conscience to let me know that the painting of my house was not properly done, and it should be done over again. The contractor had been here that very day, and I told him about it. The advantages, however, far outweigh the trials.

Your letters, I want to repeat, always do me good. I thought I would do some book studying with Lau Yung, but August was exceedingly hot. To keep off headaches I used cold cloths a great deal. Even in the house the light is very strong, but I am glad another summer is fought past; at any rate, we know what a South China sun is, and it is probably much the same year after year, with modifications. These typhoons cool the air for a few days, and now the nights are beginning to be cooler.

I hope you had a good vacation. Before this reaches you I expect to be in Tak Hing. We will all be glad to be at work again.

AT HOME.

Kansas, Denison.—Joseph Alexander Torrence was born Feb. 28, 1833, in Muskingum County, Ohio, and died near Denison, Kans., Sept. 2, 1912. He was married to Sarah George, Aug. 21, 1856. They removed to Bremer County, Iowa, where they resided for ten years. From there they moved to Winchester, Kans., in 1867, and in 1881 removed to Denison, Kans., where they resided until death. To this couple were born twelve children, six of whom survive them. Two daughters—Mrs. A. I. Robb and Miss Jennie Torrence, laid down their lives as missionaries in China. The three children of the former have resided at the Torrence home since their mother's death. These, with Miss Mary, now constitute the home circle.

Mr. Torrence for long years had been a zealous member of the Reformed Presbyterian Church, and served as ruling elder for several years previous to his death. The weather was never too severe for him to attend the public worship. His faith was strong and his convictions immovable.

His great vision was that of the evangelization of the world. His heart was especially bound up in the Christianization of China. At his own request, the inscription to be placed on his monument is, "The World for Christ."

DELBER W. ELLIOTT.

Missouri, Kansas City.—The L. M. S. of the Kansas City Congregation has held twelve regular meetings during the year, ten of which were all-day meetings, with an average attendance of eleven. Three new names have been added to the roll.

The work this year has been quilting, making comforts, filling orders for work, and sewing for the Mission boxes.

The study of "Western Women in Eastern Lands" and letters from our missions have added much to our interest in the work, and workers in the different fields.

On the evening of April 21, 1911, a reception was tendered Dr. J. M. Wylie and family, in which the L. M. S. had no small part. On April 25, from 3 to 5 P. M., Mrs. J. W. Lowe, our efficient treasurer,

gave an informal reception to Miss Mattie R. Wylie, our senior missionary, which was greatly enjoyed. On October 3, from 3 to 5 P. M., one was held at the home of Mrs. Myers, to meet Miss Lillie McKnight on her way to Portland, Ore.

We cannot express our thankfulness to God for the many blessings we have enjoyed during the year. Our prayer is, that our work may be acceptable unto Him.

SECRETARY.

TREASURER'S REPORT.

Receipts.

April 1, 1911, balance.....	\$41.26
Dues	45.60
Donations	31.92
Comforts	23.00
Quilts	5.50
Aprons	15.36
Buttonholes30
Fancy bag25
Material sold37
Album quilt	14.60
Thank offering, Chinese Mission..	11.15
	—————
	\$189.31

Disbursements.

Pastor's salary	\$60.00
Church building	25.00
Salary of church missionary.....	18.00
Chinese Mission	15.00
Material bought	25.58
Flowers	7.85
Freight on Selma mission box....	1.54
Other benevolent purposes.....	6.00
Three tables for church dinner....	7.50
Decorations for church dinner....	1.25
	—————
	\$167.72

Balance April 1, 1912.....\$21.59

Mrs. J. W. Lowe, Treas.

Iowa, Hopkinton.—The Ladies' Missionary Society of Hopkinton, Ia., wish to offer a tribute of love and esteem to the

memory of Mrs. F. H. Dunlap, who was called from us Feb. 21, 1912.

The society most keenly feels this loss, but God rules, and we know "He doeth all things well."

She was a faithful and conscientious member, a generous supporter of the cause of missions. Her heart was ever open to the claims of charity; her interest in humanity never lagged. God was her teacher. Truth and strength of character marked her actions, and a clear-eyed sense of duty guided her path.

May we be inspired by the example of her life to better service in the Master's cause. It was filled with unselfish deeds and kind ministrations. The cares and struggles of life never marred her cheery, sweet disposition, nor shook her loyal faith in God. We will miss her smile of greeting, and the helpful sunshine of her soul, but may we strive the more to follow the Master in all things as she did. With calm trust and tranquil heart, she laid down earth's burden, and God took her.

We would remember in loving sympathy the family that mourns. May God give each one His comforting presence. The Master Whom she loved and served has granted her an abundant entrance into Christ's Kingdom.

MRS. J. L. MORROW,

MRS. S. TURNER FOSTER,

MRS. A. L. BARKER,

Committee.

New York, Syracuse.—The Syracuse L. M. S. have been called to part with one who has long been a faithful and efficient member of our society. Mrs. Jas. McClure has entered into her rest while we remain to complete the work our Master has called us to do in His vineyard. Life brought its share of severe trials to Mrs. McClure in parting with loved ones, yet she endured them all, as seeing Him

Who is invisible, and she found her strength in the mighty God of Jacob. The members of our missionary society would hereby express their appreciation of her faithfulness in the performance of every duty. Faithful unto death, she has received her crown of life. As a mother, no higher tribute can be paid to her memory than this, "Her children rise up and call her blessed." She was all that the word "friend" implies. As a neighbor she commanded the respect of all who knew her, and it can truly be said of her earthly journey, "She hath done what she could."

Let us as a society be admonished by her sudden departure to be faithful witnesses for the truth of the gospel, and give our lives in helpfulness for others. We extend to the family our loving sympathy, and commend them to our heavenly Father's care.

COMMITTEE.

Pennsylvania, Mercer. — The Ladies' Missionary Society of Mercer Congregation desires to put on record this tribute of respect to Miss Myrtle Ramsey, who died May 28, 1912:

She was an active member of the society and forward in all church work. The Church was first in her life. For many months she was a great sufferer, but her place was never vacant till weakness compelled her to give up all work. As a

society, we mourn our loss, but bow in submission to His will, for He doeth all things well. To her mother we extend our tenderest sympathy, and pray that the God of all peace may comfort and sustain her.

MRS. THOMPSON,
MISS M. RODGERS.

California, Los Angeles. — Whereas, God, in His all wise providence, has called Mrs. Rebecca Speer Robb to her eternal rest, the Women's Missionary Society of Los Angeles Congregation wish to bear record as to her faithful service and cheerful devotion in the Master's service. As our honored president the past year, her love for and deep interest in soul-saving was manifested by her regular attendance and hearty interest in all the work of the Church.

Acknowledging that "He doeth all things well," we humbly bow in submission to His will, and would strive to imitate her Christian life and character.

As the earthly home has been deprived of her dear presence, we would direct the thoughts of her husband and children to her happy entrance into the mansions prepared for her and commend them to the loving care of our heavenly Father.

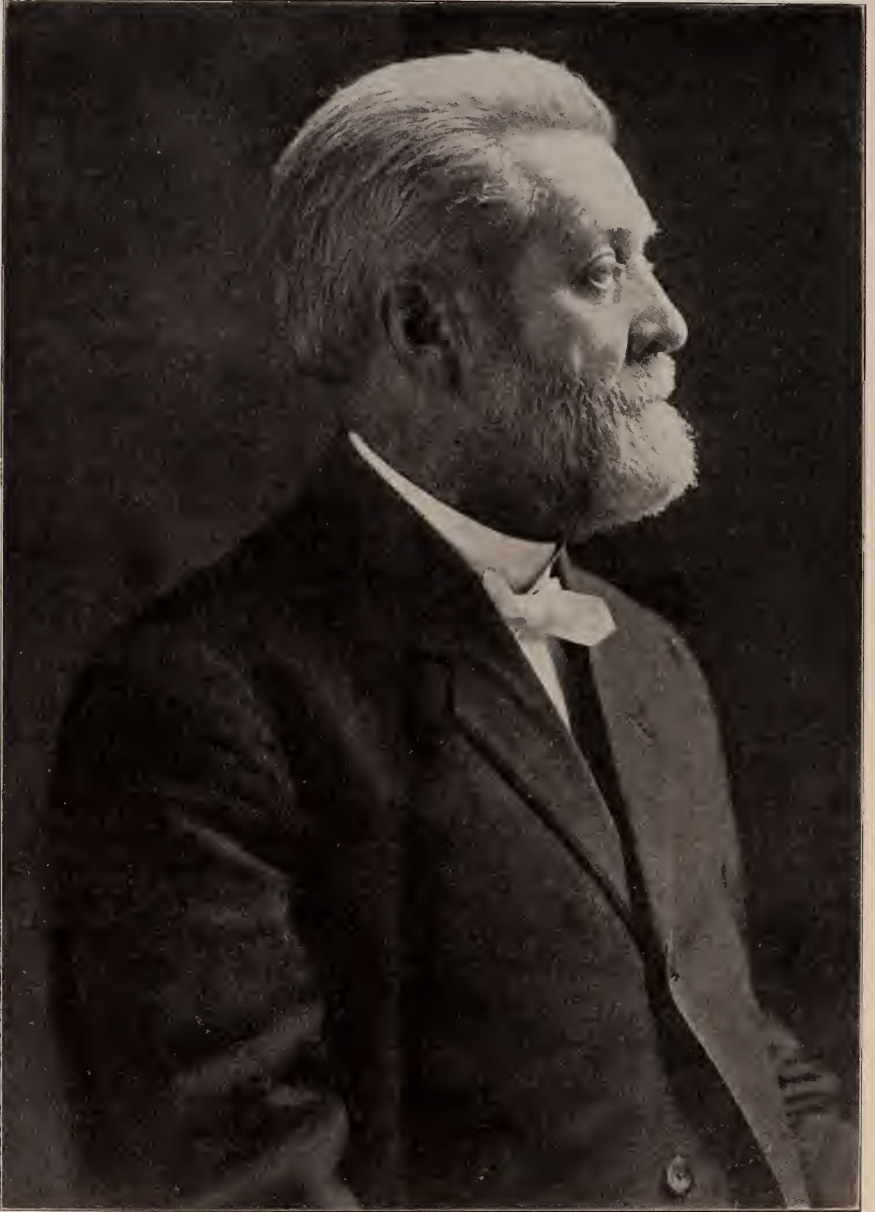
COMMITTEE,

Miss Mary McConnell, Chairman;
Mrs. P. J. McDonald, Mrs. M. J. Crockett.



One of the most precious privileges that God gives to His people is that of intercessory prayer. There are many examples, in the Word of God, of the power of prayer of intercession which the servants of God prayed in other days. Job prayed for his friends—not an easy thing to do, when we remember the sort of friends that they were in his time of trouble—and we are told "the Lord turned the captivity of Job when he prayed for his friends." Here is a practical suggestion for us to-day. If we were more concerned over the attitude of our friends toward God than over their attitude toward ourselves, we would escape more easily and more quickly from the captivity of our own troubles; for intercessory prayer brings a two-fold blessing—a blessing upon those for whom we pray, and a blessing upon ourselves when we pray for our friends.—*Christian Observer.*

MONOGRAPHS.



REV. THOMAS P. STEVENSON, D.D., LL.D.
PASTOR OF FIRST COVENANTER CHURCH, PHILADELPHIA, PA., FOR HALF A CENTURY.

HIS WORTH AS A MAN AND A PREACHER.*

*"My Father! My Father! the Chariots of
Israel and the Horsemen Thereof."*

—II. Kings, 13-14.

These words are expressive of the worth of a man of God to human society, and of the loss sustained when he is removed. They were first uttered by Elisha when the great prophet Elijah was taken up by a whirlwind into heaven, and are declarative of what he had been to Israel. They were repeated by King Joash, when he, having learned of the fatal illness of Elisha, came and wept at his bedside. So valuable had been the service of this man to his country that even the ungodly king recognized it and lamented his impending death.

In the inscrutable providence of God we are assembled to-day to mourn the departure of one who for fifty years has been the messenger of God, not to a single congregation of his people only, but to this entire city, to the Church at large and to this entire country. If a prophet is one who speaks for God, announcing His message for the enlightenment and guidance of men and of nations, he whose form lies before us to-day was a genuine prophet. Such men as he are more to a country than armed battalions and battleships. When they are removed it is the removal of chariots and horsemen, and all the forces that add strength to a Church or a nation. Such men are the real warriors in all the conflicts with the forces that antagonize a people's best and highest interests. They are a tower of strength in the struggle to elevate

*Address delivered by Rev. R. C. Wylie, D.D., at the funeral services of the late Rev. T. P. Stevenson, D.D., LL.D., at Philadelphia, Pa., on Saturday, Oct. 5, 1912.

humanity, to save nations, and to establish the reign of righteousness on the earth.

As the still form of Dr. Thomas Patton Stevenson lies before us, let us note some of the characteristics by which he was distinguished and which rendered his life and his activities so valuable to the Church, to the country and to the world.

He was skilled in the art of unfolding the Word of God. He was a great preacher. He was gifted with a fluent



REV. PROF. R. C. WYLIE, D.D.

and lucid style, which was at once chaste, dignified and illuminating. Learned and unlearned alike could wait upon his ministrations with profit. The most profound, abstruse and difficult doctrines of Christianity were relieved of obscurity and difficulty of comprehension when presented by this master of pulpit discourse.

He was a great preacher because he was thoroughly evangelical. He found his material for preaching in the Word of

God. He knew the priceless worth of that Word and made it his constant meditation. He had a broad and comprehensive view of the wonderful system of truth it contains. It is not claimed that he had thoroughly sounded all its depths, for that is a task beyond the ability of the wisest of men. None realized this more than Dr. Stevenson. And his greatness as a preacher was enhanced by his recognition of the fact that the revelation of God is a great deep which there is no line in our hands long enough to fathom.

He was great as a preacher because he studied two other of God's books, the book of nature and the book of providence. These he regarded as capable of throwing light on the written Word, and the written Word again was capable of illuminating both nature and providence.

He was familiar with the chief religious and social heresies of the day, and stood firm against them. With a master hand he was able to wield the sword of the Spirit, the Word of God, for their refutation and the discomfiture of those who held them.

He believed thoroughly in the inspiration and authority of the Scriptures, that they are the standard of appeal in all moral and religious controversies, and that by their utterances fairly interpreted, all such controversies must be decided. His preaching, like that of the great Apostle to the Gentiles, was not with words which man's wisdom teaches, but such as the Holy Spirit teaches. By his preaching a congregation could not but be enlightened in the truth, guarded against the prevalent errors of the day, and built up in the true Christian faith.

In addition to these excellent qualities whereby he was equipped for the unfolding of divine truth, he was a man of the most deep and tender sympathies. This quality, so marked in our Great High

Priest, who is most deeply touched with the feeling of our infirmities, was a prominent feature in the character of Dr. Stevenson. It manifested itself in his mild and gentle manners; in his refraining from the use of the stern and severe language of criticism or rebuke, even when provocation might justify it. But his Christlike disposition shone out most prominently in his compassion for those in sorrow, and in imparting to the broken hearted the consolations of the grace of God. To this, perhaps the most difficult part of the work of a minister of the gospel, he willingly gave the wealth of his sympathy and Christian affection. He was a great preacher because, whether in the pulpit, in the homes of his people, at the bedside of the sick or dying, or in the house of mourning, he was the messenger of Christ with a message suited to the occasion.

Because of this intellectual and spiritual equipment, his ministry was productive of fruit. At his word, religious difficulties vanished; mountains standing in the way of Christian progress were removed; rough places were made smooth; crooked places were made straight, and valleys were exalted. Under the inspiration of his prayers, souls were brought into closer fellowship with God; tears were dried, and the sad of heart made to rejoice. Under the influence of his message the disheartened were revived; the weak were made strong, and new vigor was imparted to the faith that was about to fail.

His broad and comprehensive view of divine truth was a marked characteristic. The gospel as he knew and preached it was no mutilated or emasculated system, dealing with only a portion of the weighty problems that weigh upon the minds of men and concern their welfare and their destiny. But he regarded it as a

complete system for the salvation of individuals and society.

The center of all his religious thought and the inspiration of all his zeal and fervor, was the mediatorial person of Jesus Christ, and His honor was the goal to which all his efforts were directed.

It is difficult for some minds to understand the mediatorial system in its completeness. Even ambassadors of Jesus Christ often fail to represent Him accurately in this wonderful office. Believing themselves commissioned to unfold the purpose and plan of God with respect to the race of men, they become so impressed with the importance of the message as to regard it as the Alpha and the Omega of the divine plan for the salvation of men. They come to regard knowledge alone as a sufficient remedy for all the ills of individuals and society. Important as knowledge is, alone it will not suffice. Some go farther and look upon the atoning work of Jesus Christ as in itself sufficient to banish evil from the world. They very properly lay stress upon the cross as the great instrument of human salvation. They emphasize the truth that the blood of the Redeemer is that which will cleanse from sin. But they sometimes forget that without the resurrection, the ascension and the enthronement of the Crucified Redeemer, neither the word of prophecy nor the doctrine of the Cross possesses any saving power.

Realizing the inefficiency of a mutilated gospel, Dr. Stevenson aimed to present the heavenly message in its integrity and fullness. He preached a gospel that both enlightens, brings to the Cross as the ground of pardon, to the fountain of Christ's blood as the means of cleansing, and to the throne of the exalted King Who alone has power to break the bands of sin and set the captives free.

The gospel as he knew it was a gospel for humanity; not for the individual alone, but for the household, the street, the market, the mill, the place of merchandise, the camp, the court, the legislative hall, the executive mansion. He believed that Jesus Christ came and taught, and died, and rose from the dead, not only to open up the way to God and to heaven, but to bring the Kingdom of Heaven to hearts and homes and communities and nations here on earth.

He manifested an unabated interest throughout his years of service in nation-wide and world-wide movements, having for their aim the evangelization of the race, the destruction of antagonistic forces, and the inauguration of the reign of righteousness in the hands of the Prince of Peace.

He was also interested in political movements in all lands, as these movements have a bearing upon the progress of the Redeemer's Kingdom, and in his last sickness, when his mind seemed to wander in what was regarded as delirium, he spoke of the progress of the Kingdom of Jesus Christ, and of the coming of China, Japan and all the nations of the world into that Kingdom. Evidently we have here an evidence that this was the great burden that rested upon his mind, and that for which he lived and labored. As a consequence, he was associated with many movements having this great end in view. He was identified with the cause of Christian education, being President of the Board of Corporators of Geneva College. He strove always in behalf of such moral and religious training in all institutions of learning as will fit young men and young women for Christian service. For many years he was connected with the Board of Foreign Missions of the Reformed Presbyterian Church, and was deeply

concerned for the progress of the mission cause in all lands.

The multiplicity of his activities reveals the greatness of his character. He was more than a preacher in the ordinary sense of the word. In a broad and comprehensive sense, his whole life was real preaching, in that he was always holding forth the Word of life. He was ordained as a minister of the gospel and installed pastor of the First Reformed Presbyterian Congregation of Philadelphia, May 5, 1863, the year in which the National Reform Association had its birth. He was Corresponding Secretary of that Association almost continuously until his death. He and Dr. McAllister launched the *Christian Statesman* in 1867 as the special advocate of the principles avowed by the National Reform Association, and he was one of the editors until his death, with an interval of a few years after the removal of the paper to Pittsburgh. His pen has produced some of the most lucid expositions of the principles of national religion that have ever been published. The literary character of his writings has attracted the attention of men of taste and judgment, both in this country and in the British Empire. He has been classed as one of the greatest editorial writers of the age. But the productions of his pen were not only written in elegant style; they also dealt with the most profound and important truths that have ever engaged the attention of the minds of men. His "Plea for Religion in the Nation," his defense of the claims of Christ as the ruler of nations, his discussions of the "Forgiveness of National Sins," of the question "What Constitutes a Christian Nation?" and "Is the United States a Christian Nation?" together with many other similar productions, are so profound, so clear and so exhaustive, as to leave little room for further discussion,

and are so convincing as to disarm all reasonable opposition.

This statement of his qualities as a servant of God would not be complete without a brief reference to his abilities as a Presbyterian. In ecclesiastical debate he had few peers. His dialectical skill was surpassed by none. He was able to see as few minds could see the real significance of issues raised in ecclesiastical discussions. He was often able to present to view important aspects of controverted questions that were beyond the range of vision of ordinary minds. He was therefore skilled in the presentation of solutions of such matters by which all parties were harmonized, and the controversy brought to an end. Most fittingly and in a superior degree did the Beatitude rest upon him; "Blessed are the peacemakers, for they shall be called the sons of God."

As a crown of all these excellencies, he was characterized by the choicest of Christian graces. There was a rare spiritual charm about his conversation that could be acquired only by intimate fellowship with the Saviour. It was a great privilege to be counted one of his friends and to be received into the fellowship of his household. Conspicuous among the adornments of that home was the affection of husband and wife, parents and children. An atmosphere enswathed the family circle that must have been breathed forth in the benediction of our Lord, as He ascended from the Mount of Olives. A peace and harmony rested upon it which was like the dew of Hermon that descended upon Mount Zion. To the stricken wife first and to the sons and daughters, then to the congregation to which he ministered so long and faithfully, and finally to every righteous cause to which he gave his service, sympathy will be extended by us all, and prayers presented to God in their behalf.

AN APPRECIATION.

It would be so much easier this afternoon to sit quietly in the midst of this bereaved congregation. Any words are a pitifully weak and inadequate expression of what we feel more deeply than we can ever tell. Doctor Stevenson's ministry to our lives was individual, peculiar to our own heart experiences, and to speak of it fully would be to drag into the open some of our most sacred experiences. Each one of us knows, without any speech, of the times when he was God's shepherd for our souls.

But it cannot be amiss for some of us who feel most deeply the influence of his great spirit to confess it. For some of us it was one of the great, determining influences. We can remember so well the kindly and tender urgency with which he presented to us the call of the Christian ministry.

The boyhood years under his own ministry, with its atmosphere of high ideals, both of mind and heart, and its unselfish service, had created an atmosphere in which we could hear the call with peculiar clearness. And some of us can remember his deep emotion, when we told him our decision. We saw then how deeply he had been concerned about us and how full his heart was of love for us. I do not know whether he would ever have said of some of us, as Paul said of Timothy. "My son in Christ Jesus." But it is with deep reverence and tenderness that some of us can say: "My father in Christ Jesus." The most that we can do this afternoon is to confess that the mark of his life is on us forever.

He has left us what good Thomas Fuller called "the rich inheritance of his memory." We know how rich is that inheritance. How often we go back to

the ideals of his ministry, to the inspirations that came to us from his broad culture and profound thinking, and to the memory of his unselfish service. Yes, we know how rich is our inheritance.

How we shall miss him! We relied upon his counsel, and looked to his clear thinking for the solution of so many of our problems. Now the burden of the service which he so heroically rendered



is to fall on younger shoulders. It seems strange that, in the very noon of the battle, when the crisis is most acute, we should lose the great resource of his presence. But together with the unfinished task of the Kingdom, he has left us the memory of a life that was lived only for the Kingdom, that brought great powers of mind and heart to that service, and that never spared itself, even in the weakness of age, when the work was done—

“With failing strength, but never-failing will,
By the worn frame now at its rest with God,
That never rested from its fight with ill.”

May God make us worthy of our inheritance!

(REV.) FREDERICK B. LIMERICK.

AN APPRECIATION.

I might speak of him in praise words as lofty as those who have preceded me. My earliest recollections of Church and Sabbath school are of him. He was my only pastor. Through all the years he manifested his full-hearted interest in my welfare; always the same glad and cheery greeting, earnest inquiry into how the work was going, with a word of sympathy, congratulation or encouragement. But I cannot trust myself, for our relationship recalls too many sacredly happy and sad ministrations. I prefer, therefore, to speak for our comfort in sorrow, under the impress of all the tender memories of him as pastor and friend.

God spared him long. Almost a half century. God had a good friend in him. God made great use of him, as we know and as we have just heard through Dr. Wylie. But, now, he is gone in form, but he will abide. Personality never dies. We who have been with him at so many funerals are now called to attend his. We who called him so often to comfort us must now seek to comfort his. I think of his many masterful sermons; I think of his many beautiful addresses; I think of his many powerful articles; and I am tempted to say: Why should such an one cease to be? The comfort comes in what the Psalmist says in Psalm 116: “Precious in the sight of the Lord is the death of His saints.”

The troubles and turmoil of the Psalmist's life one day brought to him this par-

ticular beautiful, comforting and strengthening thought: My death is an important thing with God. “Precious in the sight of the Lord is the death of His saints.” To the comfort and power of this thought, I commend ourselves as we lay away our Pastor and some one's husband, father and friend.

Dr. Stevenson had learned the secret of the Lord as Saviour, as Master, as



Friend, and after a devoted life, God has called him home. Let us think over this thought.

Precious means valuable, what is worth protecting. Our death time worth God's protecting. My death as important in the divine plan of my life as my life days. God measures the worth of my life by His holding off of death. This death God held off for forty-nine years of ordained service. God appreciated his talents, his consecration, his zeal, his ardor and his spirit.

Precious means important. "That is a precious document," a friend said to me not long since. It was a scrap of paper containing fifteen words, but it held claim to a vast fortune. God measures the importance of a death among His holy ones, to the Kingdom. His work in the work. It is marvelous how this is shown in the case of David himself. It is beautifully set forth in the protection of Jesus until His hour came. Yes, my death is an important thing with God.

Precious means useful. "I would not take \$10,000 for it, if I could not get another like it." "It" was only a small device that aided him in his work. So God deals out death in its usefulness to us. He knows the issues, and in His love He holds it till He can give it the largest possible issue to me, make heaven and its life most to my soul. "I go to prepare a place for you." That word prepare is one of Jesus' wonderful words. But He also prepares us for that place, and when the soul is ready for the home as prepared, we are not kept out of our inheritance.

My death place in God's thought is governed by the value of my death to my life; by the importance of my death to the Kingdom; by the usefulness of death to my soul. Can we take this in as inspiration in living well? We can say with the Shunammite to-day, "All peace." "It is well" with Dr. Stevenson. "It is well" with us. And our farewell to him is God's sweet call to him, "Come home." "Precious in the sight of the Lord is the death of His saints."

(REV.) JOHN GRAHAM (D.D.)

MARVELOUS GRACE THROUGH MISSIONS.

What marvelous things the grace of God brings about! When John Williams, Missionary to the South Sea

Islands, was killed by the natives of Erromanga, it looked as if the work had failed and that another life had been sacrificed. Landing on the beach, he presented his hand to the natives, which they were unwilling to take. He called to a fellow-missionary in the boat to bring some cloth. Sitting down, he divided this among the people, endeavoring to win their confidence. An eye-witness describes what followed: "I then walked up the beach toward the spot where the others had proceeded; but before I had gone a hundred yards, the boat's crew called out to me to run to the boat. I looked round and saw Mr. Williams and Mr. Cunningham running; Mr. Cunningham for the boat, and Mr. Williams straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at that moment. By this time, Mr. Williams had got to the water, but the beach being stony and deep, he fell backward, and the native struck him with a club, and often repeated the blow. A short time after, another native came up and struck him, and very soon another came up and pierced several arrows through his body."

Thus died that good man, John Williams, another worthy whose name, from a human point of view, might be added to the list in Hebrews eleven.

Since that time, the wild natives of Erromanga, thirsting for blood and slaughter and human flesh to eat, *have received the kingdom of God*. Marvelous love! and marvelous grace! that, after such deeds, they should be brought into the communion and fellowship of Christ! It is said that the first stone in the monument erected to the memory of John Williams was laid by the son of the man who slew him. *What marvelous*

change in men by the grace of our God.

And yet this is what is taking place wherever missions are in operation. All may not be so savage and blood-thirsty and treacherous as the South Sea Islanders; but all are fanatical, superstitious, above brutes in some things; but in merciless traits being dangerously near like them. They are, in a sense, possessed with the devil, by whom they are roused to fury. All men out of Christ are more or less affected by these characteristics, though subdued and modified by Christian surroundings.

The mighty work, contemplated and carried forward in the change from savagery to fellowship with God, requires *marvelous grace*. To create worlds requires power; but here are hearts, in maddened fury against God, to be made new; and to be filled with love. But just such is the wonderful work of Christ. Those yelling savages, swinging their war-clubs, crushing the life out of John Williams, probably in themselves, certainly in their children, sat at the feet of Jesus, clothed and in their right mind.

And what songs of thanksgiving go up from their hearts! Are their feet not lifted out of the mire and set upon the Rock? Do they not behold their Saviour, their Redeemer, the Lamb of God which taketh away the sin of the world? What changed attitude—now of devotion to Christ even unto death!

Do we, even in measure, enter into their feelings; into their joy; into the ecstasy of their happiness; into the vivid consciousness of their anticipations? What peace, when, instead of the war-club, they carry the Bible; instead of stalking a victim, they reach out a brother's hand!

This is the marvelous grace displayed through missions. Do we realize the

part we have in this wonderful work? God could do all these things without men; but He does not. He is pleased to work through human instrumentality; to use men to bring men back to His fellowship, through forgiveness and change of heart. We participate in this work—"laborers together with God." Engaging in it, be impressed with God's effective co-operation. He has promised to be with His people as they go with the message. He is in the deepest earnest. He weeps over sinners, and beseeches with out-stretched hand. Does it not appear that we ourselves are to blame for the slow progress of the work? Is there not a slight tendency to become disheartened, and to fail to work up to our highest efficiency? We need motives to spur us on, and among the many, does not the joy of the convert quicken our determination to do our very best? Look at the transformation beaming from his countenance and Christian deportment! And to hear him—yes, that erstwhile savage—call you, "Brother!" well, you will be so sure that mission work is the greatest work in the world that you will talk right out!

New York City. F. M. FOSTER.

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**THE HAND OF GOD IN THE HISTORY
OF THE CHURCH AND OF
FOREIGN MISSIONS.**

(Concluded from page 133.)

It is much in the same way as countries have been opened by arms to the gospel that modern heathenism in them is being prepared for receiving it. The spread of Western civilization, introducing education, literature, and the activities of commerce, the growing prayerful interest in foreign missions, the deepening sense of obligation in church members to do their part in fulfilling our Lord's great commission, their increasing liberality, point-

ing to a day not far distant, let us hope, when, like the Israelites at the construction of the tabernacle, who brought much more than enough for the service of the work, they will not need to be constrained to give, but to be restrained from giving, toward the building of that large spiritual temple in which all nations shall worship the one living and true God, through the mediation of His eternal Son, the one Saviour, also the many consecrated and qualified young persons who are waiting to be sent with the message of salvation into heathen lands—these are some of the agencies in which God is as surely working at present by the Providence of His Spirit for the extension of the Redeemer's Kingdom.

Believing that Christianity is the sole Divine religion, and with so many living witnesses to its being the power of God unto the salvation of all of every nation who believe in it, in the South Sea Islands, China, Africa, and other parts of heathendom. we should not desire additional evidence of any kind to sustain our hopes of its ultimate, universal triumph. Yet it may be helpful to faith, as it is gratifying and encouraging, to have the testimony to its effects borne by men of candor, who have had the opportunity of forming an impartial judgment of their value. Sir Bartle Frere declared that Christian missions in India, with its 280,000,000 of people, were already producing a great moral and intellectual revolution. Lord Lawrence, Governor-General, said the missionaries have done more to benefit India than all other agencies combined. And Chunder Sen, founder of the Broma-Somaj, acknowledged that the spirit of Christianity had already pervaded the whole atmosphere of India, that the people breathed, thought, felt and moved in a Christian atmosphere, that national society was being roused, energized and re-

formed under the influence of Christianity; that Christ and not the British government ruled India.

There can be no doubt that we live in the dawn of a brighter day for our sin-burdened and suffering race. If so much has been accomplished in the last fifty years. any one who, taking account of the various agencies which are now employed, and remembering that the cause is God's, that it is His purpose of mercy toward all mankind, tries to forecast the changes that will come in the course of the next half century, he will be led to the conclusion that the predicted time is approaching with ever-accelerating rapidity when the earth shall be full of the knowledge of the Lord. Would that every Christian man and woman fully realized his and her duty and privilege to pray and work, and give for the speedy arrival of that joyous day. It is said that when, at the close of the war in Italy, Victor Emmanuel entered Venice, there met him a beautiful female clothed in sackcloth, and bound with chains; the king touched her with his sceptre, and on the instant the chains were broken and the sackcloth fell to the ground. In that allegorical act we may see the type of a more glorious advent. The Prince of Peace will come, having in His hand the sceptre of righteousness. The world stands before Him clad in the foul garments of sin, and bound with chains of darkness. He will speak the almighty word of deliverance. The chains will be broken, the sackcloth will be cast off, and the nations, attired in the white robes of purity, will fall down at the feet of their Divine King, and in their overflowing joy, exclaim in a shout of praise. Who will not join in the prayer, Come quickly, even so, come, Lord Jesus, for Thine is the kingdom and the power and the glory for ever?—*Rev. James Black, D.D., in Missionary Record.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

Conducted by MRS. R. M. PEARCE.

Text Book—"China's New Day."

CHAPTER II.

THE CHINESE WOMAN.

Dr. Headland says that the purpose of this chapter is "to present the brighter aspects of the life of the Chinese woman and to create a better appreciation of her fine qualities, in order to emphasize the importance of woman's education, training and better equipment in this hour of China's need."

Perhaps we have been dwelling too steadily upon the inferior position accorded woman in heathen lands.

We have seen in her a drudge, a slave, weighed down with intolerable burdens and sorrows; and because of the great gulf between such a life and our own it is hard to enter sympathetically into her thoughts and needs.

Dr. Headland wishes us to see that at least in the middle and upper classes in China women hold a place comparable with that of the women of western civilization in many respects.

There are good husbands in China who respect and appreciate their wives; there are women in China of unusual capabilities who adorn their place in life whether as wife, mother or teacher; there are homes in China, real homes where love rules.

But in a country where custom sanctions slavery and concubinage there is opportunity for intolerable conditions to arise and, alas! we know such conditions are only too common.

The women of China may have many privileges, may have made wonderful advances, but it has been in spite of, rather than because of the religion and traditions of the country. Dr. Headland says: "No woman has any rights outside of Christendom."

Two things we ought to get from the study of this chapter: First, an appreciation of the fine strong character of Chinese women; second, a realization of the importance of Christianizing these women, not alone for their own salvation, but because of the great influence they are bound to exert in shaping the destinies of their nation.

OUTLINE.

Position of Chinese women as shown by—

1. Books for women.
2. Her place in the home.
3. Her place in literature and art.
4. Woman rulers.

Character of Chinese women as shown by—

1. Recent activities.
2. Incident of saving of slave girl.
3. Incident of "Mark and Sarah."

Evils in lives of Chinese women—

1. Concubinage.
2. Slavery.
3. Ignorance and superstition.
4. Poverty.

HELPS FOR THE MEETING.

A woman dressed in Chinese costume will give an added interest to this meeting. If she were to tell the story of the life of a Chinese woman, as in the first person, weaving in incidents which may be gleaned from missionaries or mission-

ary literature, it would seem much more real and human to the listeners.

Short talks or papers might be given on assigned topics such as—

1. Foot-Binding.
2. "The New Woman" in China.
3. Chinese Women in America.
4. Teachings of Confucius and Christ, About Women, Contrasted.

JUNIOR DEPARTMENT.

CONDUCTED BY MRS. A. G. WALLACE.

SUBJECT: GIFTS FOR JESUS (MATT. 2, 11).

Readings: The Wise Men's Journey (Matt. 2, 1); Their Question (Matt. 2, 2); Herod's Question (Matt. 2, 3-4); The Answer (Matt. 2, 5-6); Herod's Talk with the Wise Men (Matt. 2, 7-8); The Wonderful Star (Matt. 2, 9-10).

Sentence Prayers: For the workers, the children in school and for the senior missionary.

The names of those in the work this year are: Mr. and Mrs. Carithers, Miss Mintie Allen, Miss Mary McFarland, Miss Emma McFarland, Miss Elmira Kerr, Miss Claire Patterson, Miss Alice Dill, Mr. Elsey Harsh, Mr. Theodore Read, Miss Margaret Fisher.

The letter for this month is from one of the workers and will give us a very good idea of the work the children are doing in this mission.

LETTER.

To the children in the north, the little Indian girls would appeal most in the Indian costumes in which they return to school. But when they are clad in their new dresses and their hair is tied with their pretty ribbons, you could not tell them from little white American girls, except for the color of their skin. That, of course, cannot be changed. Their hearts are just the same as yours—just as full of mischief, just as full of love, just as easily hurt. But the Indian child does not have the home advantages

that you have, so our school tries to take the place of the home, because for nine months the children are here constantly—except for a few hours on Saturdays and a week at the holidays.

Good mothers teach their children to work and to do their work well, so here we teach the children to work. Each week a "down stairs force" of six girls is appointed. The four long tables in the dining room are kept by four girls, each of whom sets her table, washes her dishes and serves the meals. The other two girls leave the kitchen in order after each meal. These girls are given practical lessons in cooking. This force changes each week, so that the larger girls all have an opportunity to learn the work thoroughly. The ironing and baking is done by them, under the supervision of a teacher, in rotation with the dining room work. They spend an hour each day in the sewing room, where they mend, make quilts, or learn to make their own dresses.

The smaller girls sweep and dust, make beds and sew quilt patches, while the wee ones run errands and, for the most part, amuse themselves.

While all this is the daily routine, it is but the frame work that makes it possible to keep the children near and gives abundant opportunity each day to teach them kindness, the "Jesus Way" and the Golden Rule.

There are yet a few lessons that the Indian children might learn from the white children who read this page. But do not boast, dear little friends, for you could learn even more from them.

Do you ever quarrel with your playmates? Most of you do, I know. And do you ever take things that belong to them? Maybe just one little piece of candy that they will not miss. Could you live with twenty other little girls

or boys, playing day after day for nine months without your mother near to settle your disputes? Could you pass by candy and fruit and crackers and never touch what wasn't yours? These children are most congenial and honest. They never tell tales on one another or arouse each other's enmity, and they seldom touch what doesn't belong to them.

Our Indian boys dress quite like any white boy whose home is in the country. Except for their straight black hair and dark colored skin, you would hardly know them from white boys. They are timid and quiet when they meet a stranger, but very respectful and manly. Like the girls, they are taught to work. Twice each week three of them help in the laundry, carrying coal, turning the machines, and cleaning them after the washing is done. Some of them milk night and morning, others do the churning. Some cut wood, and indeed there are a lot of small tasks, such as breaking up kindling, carrying out ashes, etc., in which the smaller boys have their part. They even make their beds up nicely each morning and help to keep their rooms clean and tidy.

After evening worship they play indoor games, followed by their daily Bible reading and evening prayers.

On Sabbath after their morning chores and worship the boys go to their building, where they study verses and the Sabbath school lesson. In the afternoon they march quietly to the front seats in the church, where they listen to Mr. Carithers. They cannot laugh and whisper because they have to tell about the sermon in school on Monday.

All the children have a part in the Sabbath evening worship, selecting several numbers to sing and repeating verses of Scripture.

'Tis sweet to hear the little ones say their prayers, and will the children who read this page pray that when these children say, "Our Father which art in Heaven," and "Now I lay me" and ask God to bless their friends and make their hearts good, will you pray that they will learn the full meaning of their prayer, and that it will not remain a form to them? One little girl who was converted this summer is very particular about her prayer, and when she closes her eyes, there is a happy, confident smile on her lips as she prays. We hope that all our little readers can pray with such faith.

THE HOUSING OF MISSIONARIES.

A devoted missionary was compelled to leave the field because of the conditions under which his family had to live. The house which they occupied was in the Moslem quarter, separated from the other missionaries. In addition to leaky roofs and other inconveniences, the wife was forced to spend much time alone with her two little children, both night and day, while her husband visited the out-stations. Her nervous system refused to bear the strain any longer.

This leads me to write a few words about some of the missionary "homes." Why should the Church provide houses for the workers? Right here let me correct a misapprehension of many. The missionaries *do not* occupy these houses rent free; they pay rent to the Board, and this goes back to the mission treasury.

The monotony, the heat, the fight with insects of one kind and another day and night, the almost certain visits of the insidious malaria tend to undermine the strongest constitution. A missionary went to the field who had a bright boy old enough to talk. Some time after arriving, a house was taken in the town. The owner with his family lived on the

ground floor and much of their time was spent in the open court, and the lad could see and hear all that went on. A child picks up one language as fast as another, and in a short time the child was cursing and swearing fluently, the father and mother utterly ignorant of what he was saying.

In a new field the only house available was one, the lower rooms of which had but earth floors. and these opened on a court full of ill-smelling mud, and one of the first things to be done was to fill it in with sand and gravel. .

The upper story was built in the same way, the rooms opening on a covered veranda. No room opened into another. One room built over the street had seven windows, but there was no provision for fire, so it could not be used in cold weather. None of the other rooms, except one half a story higher, occupied by the lady teacher, had any windows next the street; only on the veranda, and these had wooden shutters, but no sash or glass. Light was let into the dining room by tacking thin muslin over the window frame.

The head of the house put glass in the window of one bedroom where there was a small open fireplace, and this was the sitting room for a family of six. It contained two beds, two bureaus, a washstand and several chairs, and here the mother did her sewing and taught her children in the dim light. Here also a little daughter made her entrance into the world. When it rained, few spots were safe from the drip. The teacher had to sleep with her umbrella raised.

In yet another house the missionary was so crowded by the school and the teachers that but a sitting room and a bedroom were left for a family of seven. Part of the veranda was closed in by boards and mats to make another sleep-

ing room, and one which was used for kitchen and dining room.

One missionary sister lived for years in a house where she had to go out of doors to reach one room from another, and to reach her kitchen she had to cross the yard, rain or shine. Small wonder that for years she has been a sufferer.

So if you want your missionaries to do their best work, give them comfortable places in which to live.

MARY E. METHENY.

TREASURER'S REPORT.

The following is the report of the Girls' Industrial Building Fund:

Total amount contributed.....	\$1,529.41
Contributions not previously reported:	
Central Allegheny (addit'l thank offering)	\$15.00
Geneva R. P. Congregation.....	5.00
Miss Jane Boyd.....	1.00
A former member (Mansfield, O.)	5.00
Sabbath schools of the Southern Mission	13.69
Faith Chapel Mission and Aid Soc.	5.00

Mrs. S. R. WILLS, Treas.

NOTES.

The committee appointed at the last meeting of the Pittsburgh Presbyterial, held in New Castle, to look into the matter of forming a Synodical Missionary Society, held a meeting October 10, at the home of Mrs. Mary E. Metheny, Beaver Falls, Pa. It was decided to write to all the Presbyteries of our Church to get the opinion of each as to the advisability of forming such an organization. We can think of many reasons why such an organization would be desirable. The only objection we can see would be the expense incurred in attending such a meeting. Yet we question not but that the good resulting would more than make up for the expense.

(Concluded on page 268.)

EDITORIAL NOTES.

WANTED—AN ORDAINED MINISTER, PHYSICIAN, AND FEMALE TEACHER FOR SUADIA, AND AN ORDAINED MINISTER FOR GUNAIMIA, SYRIA, AND A TRAINED NURSE FOR THE HOSPITAL AT MERSINA, ASIA MINOR. THESE ARE ALL DESIRABLE POSITIONS AND SHOULD BE FILLED WITHOUT ANY UNNECESSARY DELAY. WRITE TO R. M. SOMMERVILLE, CORRESPONDING SECRETARY, 325 WEST 56th STREET, NEW YORK, FOR APPLICATION BLANKS.

The readers of OLIVE TREES will find on page 253 of this issue the admirable address of Prof. R. C. Wylie, D.D., at the funeral services of the late Rev. T. P. Stevenson, D.D., LL.D., on Saturday, October 5, 1912, in Philadelphia, Pa. And also appreciative remarks from two ministers who had been brought up under his pastorate. They are well worthy of preservation. In this connection we venture to select from the Official Records of the Board of Foreign Missions a few interesting items which show that the beloved brother who has passed on to his rest and reward, was for nearly half a century an influential figure in the Board, and in the Synod of the Reformed Presbyterian Church. At the meeting of 1863, which was held in Sharon, Iowa, just three days after his ordination and installation as pastor of First Philadelphia Congregation, the following action was taken: "Rev. T. P. Stevenson was added to the Board of Missions in the East." On June 2, 1864, the Records of the Foreign Mission Board contain this minute: "J. M. Willson resigned his place as secretary (recording) of the Board and T. P. Stevenson was appointed in his stead." And from that date to February 5, 1884, nearly twenty years, Dr. Stevenson was Recording Secretary. He was then elected President of the Board for a period of two years. The last meeting attended by Dr. Stevenson was on March 26, 1912. He opened this meeting with prayer, and the brethren of the Board knew with what earnestness and

soulfulness his petitions for God's blessing on the work were offered. At the meeting of the Board, September 3, 1912, this minute was put on record: "It was passed that Vice-President Dr. McFeeters write a letter of sympathy to Dr. Stevenson." This was done in terms of sympathy and love; and other members of the Board also wrote personal letters.

Dr. Stevenson was greatly interested in the foreign mission work of the Church, and labored as but few have for this great cause. He was extremely anxious for the comfort and health of the missionaries, and was always looking to the extension of the work. He was a most valuable member of the Board and served on many important committees. And to whatsoever duty he was assigned he discharged it in a way gratifying to the Board. The memory of his service will remain as an inspiration to more earnest endeavor.



The special attention of the churches is called to the claims of the Foreign Missions, as the time approaches for their annual offerings for this purpose. The Corresponding Secretary has determined not to go to the expense of sending out a formal circular this year, as all the pastors and elders have access to OLIVE TREES and to the *Minutes of Synod for 1912*, where they can obtain full information as to the present condition and needs of the work. The living voice is always more effective than the printed page, and a few earnest words from beloved pastors and elders, the chosen leaders of the

people, will do more to arouse those entrusted to their care to a sense of their responsibility to support the missionary operations of the Church, and the immense privilege of co-operating with the Saviour in the evangelization of the world, than a score of circulars, however carefully worded. Study the following facts:

In the Levant there are five ordained ministers, three physicians and surgeons and a trained nurse, two male teachers and four female teachers from America and a city visitor. The one item of salaries is \$12,800. The field expenses, including salaries of native evangelists, Bible men and women, and teachers with other necessary expenditures in carrying on school work, will call for about \$9,000 more. To meet this outlay Synod asks the churches to contribute \$20,000 on the first Sabbath of December, 1912.

In South China there are five ordained ministers, four medical missionaries and a trained nurse, and four teachers, requiring for salaries, \$10,500. Field expense, including salaries of native evangelists, teachers and other school expenditures, will require at least \$1,000. For this mission, too, the Synod asks an offering of \$20,000 on the first Sabbath of January, 1913.

These Synodical appropriations seem large, but not too large to cover necessary disbursements in carrying forward the foreign missions of the Church as at present conducted, and there is pressing demand for six additional ordained missionaries to fill vacant places and extend the work. In undertaking to evangelize 2,000,000 souls in the two fields, the Reformed Presbyterian Church of the United States has assumed a weighty responsibility; but surely, having put her hand to the plow, she will not look back. We are not fit for the service to which

we claim to have consecrated ourselves, unless we are ready to raise in tithes and offerings the full amount of \$40,000. In this hour of missionary history the law of the tithe should control the Church in its individual and collective membership. In a fine sermon on "Christian Giving" by the late Alexander Raleigh, of London, we find these suggestive words: "It is well and wise to begin to give as soon as we begin to gather. As soon as the store begins to swell, however small it may be, the hand of love ought to be searching it, and taking from it, not all that comes, but some portion regularly for presentation to the gracious Giver. As soon as the well begins to rise, one or more streams ought to be drawn from it for the watering and refreshing of some thirsty places. There is very great danger in separating by any long distance the beginning of giving from the beginning of getting. Honor the Lord with thy substance, and with the *first fruits* of all thy substance."



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a most attractive style facts that we need to know, if we would be thoroughly furnished for the services demanded of us to-day. It costs only \$1.50 net, and we would rather have it than \$5. We could wish that God would put it into the heart of some one in each Christian denomination who has means and a desire to do something for the Kingdom to present a copy of it to every Theological student in the United States and Canada. It would enrich their minds and stimulate to greater activity and devotedness in preaching a full Christ to the world.



Writing from San Francisco, October 4, Dr. J. M. Wright announced that he



The Misses Adams and Stewart sailed from San Francisco on S.S. China in the company of Rev. and Mrs. E. C. Mitchell. Nov. 2, 1912.



A cable, dated Hongkong, Oct. 22, 1912, reported an accession of twenty-two at October communion at Tak Hing Chau.

(Concluded from Notes in Women's Department, page 265.)

We often hear of certain work started by one Presbyterial as the work of that Presbyterial, thinking that all the responsibility for carrying it on rested wholly with it. The mission work of the Church should not be thus divided. For example, the matter of raising a fund for the new Industrial Building at our Selma Mission, while undertaken by the Pittsburgh Presbyterial, and the responsibility of raising the full amount assumed by them, should interest all the societies in our Church. Our mission work at Selma is our Church's work. If we had a Synodical Society, all such work would originate with it, and go to all the Presbyterials of our Church, and thus hold our interests more together.

was to sail the next day by SS. Persia for China.



The fifth annual meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Mich., beginning December 31, and holding over January 3. These conferences occupy a field by themselves, having for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this Conference, all members are to be entertained free for one week by the institution. Inquiries may be addressed to the Medical Missionary, Battle Creek, Mich.

Women's Department extends a hearty invitation for exchange of views regarding the formation of a Synodical Society or any other matter of interest to our women. The editors regret that a more general use is not made of these columns by the women of the Church. The purpose in asking for space in OLIVE TREES was not for local interests. If each society in our Church would appoint a correspondent whose duty it would be to write at least once a year for Women's Department, telling us something of the work of her society, many helpful suggestions would thus be received, and all would become more interested in mission work. Which society will be the first to appoint such a correspondent?

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1912.

REV. JAS. S. STEWART, D. D.	}	<i>Latakia, Syria.</i>
REV. ANDREW J. MCFARLAND.....		
on furlough		
REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D.....		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....	}	<i>Mersina, Asia Minor.</i>
MISS F. MAY ELSEY.....		
MISS A. LOUISE CROCKETT.....		
MISS FLORENCE MEARNES		
REV. ROBERT E. WILLSON.....		
JOHN PEOPLES, M. D.....		
MISS EVADNA M. STERRETT.....	}	<i>Larnaca, Cyprus.</i>
MISS ELMA FRENCH.....		
REV. WALTER MCCARROLL.....		
MR. ROY ESMOND SMITH.....	}	<i>Nicosia, Cyprus.</i>
MR. CHARLES A. STEWART.....		
CALVIN MCCARROLL.....		
REV. A. I. ROBB, D. D.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....		
REV. JULIUS KEMPF.....		
REV. WILLIAM M. ROBB on furlough		
J. M. WRIGHT, M. D.....		
MISS KATE MCBURNEY, M. D.		
MISS IDA M. SCOTT, M. D.....		
MISS MARY R. ADAMS.....		
MISS ELLA MARGARET STEWART ..		
REV. D. R. TAGGART.....		
MISS JENNIE DEAN.....		
MISS ROSE HUSTON.....		
MISS ANNIE J. ROBINSON.....		
REV. ERNEST C. MITCHELL.....	}	<i>Do Sing, West River, South China.</i>
MISS JEAN MCBURNEY, M. D.....		

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1912.

REV. W. W. CARITHERS, <i>Indian Mission,</i> <i>Apache, O. T.</i>
REV. W. J. SANDERSON, <i>Southern Mission,</i> <i>Selma, Ala.</i>
MR. WILLIAM CARSON, <i>Jewish Mission,</i> <i>800 So. Fifth Street, Philadelphia, Pa.</i>

POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.
Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.
National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

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